

From Edward C. Jenkins	May 25, 1922
" Charles Edey Fay	Jan. 11, 1928
" Orel P. Keeney	Feb. 21, 1911
" Denzo Mori	Jan. 1, 1917
" J.M. Corum, Jr.	May 12, 1938
" Richard C. Morse	Dec. 15, 1900
" Charles T. Sempers to C. Thornton	Mar. 25, 1914
" Eva B. Macmillan to Mrs. Speer	Oct. 25, 1926
" C. Mickrey	Feb. 1, 1937

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" C. Mickrey	Feb. 1, 1937

Walter School.

Jan 1917 Collaborated on this

1. - What do you believe to be the four chief weaknesses of the men of your acquaintance ?

1. Selfishness. - Lack of consideration for others.
2. Lack of initiative. - Don't realize their responsibility.
3. Diplomatic hypocrites - Don't live up to their principles
4. Lack of purpose and subsequently lack of will.

2. - What do you regard as the four greatest and most dangerous temptations to which young men are exposed ?

1. Impurity - Thoughts and Acts.
2. Drink!
3. Procrastination and Results therefrom.
4. Cheating

3. - What are the ambitions or dominating desires which the men whom you know actually hold ?

1. Popularity.
2. Self-comfort.
3. Good reputation.
4. Power

4. - What would you regard as the true ambitions and ideals for the highest type of man ?

1. Purity. - Integrity.
2. Christian service
3. Unselfishness
4. ~~Will power~~. To reach perfection.

5. - What do you regard as the desirable elements of character in the highest manhood, or in other words, what qualities do you think are the most admirable?

1. Cheerfulness
2. Will power.
3. Courage
4. Straightforwardness.

6 - Why are not all men sincere and faithful Christians ?

1. Lack of thought on the subject.
2. Lack of appreciation.
3. Christianity is harder.
4. ~~Evil~~ companionships. Evil companionships.

THE PHILADELPHIAN SOCIETY

THE YOUNG MEN'S CHRISTIAN ASSOCIATION
OF PRINCETON UNIVERSITY
FOUNDED 1825

GRADUATE ADVISORY COMMITTEE

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MURRAY-DODGE HALL, PRINCETON, N. J.

Feb. 21, 1911.

Mr. Robert E. Speer,
156 Fifth Ave.,
New York City.

RECEIVED

FEB 23 1911

Dear Mr. Speer:-

Mr. Speer.

I have been looking up the matter of the questions which you sent me last fall to have four fellows answer. I have found that the man who took charge of this for me feels sure that they were mailed to you just before Christmas vacation in a large plain envelope. I am afraid that this envelope was not correctly addressed or did not have sufficient postage and as the address of the sender was not on it, it was not returned to us.

I am enclosing two new sets of answers in this letter and hope to send you two more as soon as possible. The set marked A was written by a member of the Senior Class, prominent in athletics, of a fine personal character and interested in our work here. The set marked B was also written by a Senior, a man who has high ideals for himself and has a good head. I am very sorry that there was a delay in this matter.

As we have found from the Pennsylvania R.R. time table that it will be impossible for you to leave Princeton until 9.52 in the evening, we have tentatively arranged two group meetings for each of the three nights that you will be at Princeton. By this schedule we have left you a half hour for interviews with men who want to speak to you after the meeting, which will still leave time for two group meetings and allow you plenty of time to get the 9.52 train.

Very sincerely yours,

O P Keeney

1. What do you believe to be the 4 chief A.
weaknesses of "young acquaintances"?

1. Inability to apply themselves to hard work.
2. Too easily influenced by others.
3. Lack of appreciation for the really true things that count.
4. Lack of divine help.

2. What do you regard as the four greatest & most dangerous temptations to which young men are exposed?

1. To influences of corrupting companions.
2. To seek the easiest and pleasurable road.
3. Thinking and running with women.
4. Insincerity toward things in general.

3. What are the ambitions or dominating desires which men whom you know actually hold?

Some men desire to have plenty of money. Others to "succeed in the world", others to follow out some profession successfully. Others to have esteem of their fellow men. Others to lead strong Christian lives in whatever branch they go into, etc.

Princeton University Track Athletic Association

Princeton, N. J.,

191

4. What would you regard as the true ambitions and ideals of a highest type of man?

To see that in whatever occupation one enters, he lives a life of service to his fellow men along rules set forth in the Bible and life of Jesus Christ.

5. What do you regard as the desirable elements of character in the highest manhood, and then what qualities do you think are the most admirable?

1. Humility.
2. Charitableness.
3. Bravery (both physical + spiritual.)
4. Strength of conviction.
5. Honesty.
6. Sincerity.
7. Trustful ness.
8. Power to forgive.

6. Why are not all men sincere and faithful Christians?

Because some are not brought up to be Christians, others see the hypocrisy in so-called "Christians" and are disgusted, others feel they can do without Christianity.

I. What do you believe to be the four chief weaknesses of the men of your acquaintance?

A. Lack of "backbone" or moral courage

B

B. Lack of "quits" or stick-to-itiveness

C. The inability or unwillingness to think for themselves

D. The ability to waste & fritter away valuable time & opportunities

2. What do you regard as the four greatest & most dangerous temptations to which young men are exposed?

A. To "bluff" - that is to get in the habit of carrying a thing through on slight preparation and resources instead of having a firm and sure foundation

B. To conform to the lower side of life yielding to physical ~~temptations~~ ^{temptations} often "because others do it" ^{thus} again following line of least ^{resistance}

C. To conform to common usage regardless of what one thinks is right

D. To work for self alone - a temptation which usually includes culpable ambition and downright selfishness

3. What are the ambitions or desires which the men you know actually hold?

A. The desire for money as a power in the modern world.

B. The desire for pleasure of all forms.

C. The desire for fame, usually political

D. The desire for service, patriotic, humanitarian, Christian

4. What would you regard as the true ambitions and ideals for the highest type of man?

Service, which to my mind may be twofold - 1) the actual accomplishment of something definite in the creative sense as a great scientific discovery, a great masterpiece of music, art or literature; or in the influential sense of the teacher, preacher or Christian worker who affects mankind for its good - i.e. the giving to the world of some thing which will help to make it better or 2) the giving to the world of some one or ones - children endowed with the greatest physical and moral strength who

will take up the work the parent was unable to do and, full of their ideals, push toward the main goal - service. These two are not mutually exclusive but ought to be so.

B

5. What qualities do you think most admirable in the highest manhood?
Self control ^{and relationships}, tenacity of purpose, tact and a true sense of the fitness of things and Christ-like love for man.

6. Why are not all men sincere and faithful Christians?
Mainly, I think, because it is so much easier as well as pleasanter from a worldly standpoint to be simply a passive "moral man" rather than an active Christian man.

YALE UNIVERSITY CHRISTIAN ASSOCIATION

December 13th, 1910.

RECEIVED

DEC 14 1910

Mr. Speer.

Mr. Robert E. Speer,
156 Fifth Ave.,
New York City.

Dear Mr. Speer;-

I am enclosing the answers to the questions which you sent me sometime ago. I am sorry to have been so slow in attending to this, but the questions have been in the hands of the men for sometime and they have been rather tardy about answering them. Besides we wanted them to do it thoughtfully and at their leisure. There is yet one to come which I will send as soon as it is ready but I thought you would like to have these to look over in case you are planning to use them. I have numbered them and characterize them who answered them as follows:-

Number 1 has been answered by a man who is deeply interested in our work and is a volunteer for the foreign field. He is a member of the Senior Council and one of the most respected and loved men in the college. He is also president of the Christian Association.

Number 2 has been answered by a man of totally different feelings and character. He is a man who has "sown his wild oats" so to speak and has never taken any interest in Christian work so far as I know, and while straight in every way, has at times been more or less dissipated and wild.

Number 3 represents the ideas of a man of distinctly intellectual type. He is a member of the Literary Magazine board almost brilliant along these lines, and in his own way a good deal of a thinker. He has not connected himself with our work in any way and rather represents the purely intellectual type of a man.

Number four, which I will send later, has been answered by a man of warm feelings and of straightforward nature. He is perhaps the best known and biggest athlete in college and we felt would give the point of view of the man who has seen others on the athletic field and under the test of last season's remarkable football depression and final victory. He also has not entered actively into our work, altho he is always willing to speak at schools and Y. M. C. A. meetings.

We felt that in order to make the answers comprehensive it would be better to take four distinct types of men than men of the same feelings on questions of this sort. They are all seniors and their answers are based on the experience of three years' of college

life. Two of them at least had the experience of life at Andover.

I hope this will prove of some value to you and am glad that you have let me be of service to you. Apologies again for our tardiness in getting this into your hands.

Faithfully yours,

S. Merrell Clement, Jr

MC/ M.

No 1 -

I. What do you believe to be the four chief weaknesses of the men of your acquaintance?

- a. Lack of power to live up to one's ideals.
- b. Procrastination.
- c. Indifference - in attitude and actions.
- d. Carelessness.

II. What do you regard as the four greatest and most dangerous temptations to which young men are exposed?

- a. Impurity.
- b. Selfishness; indulgence - self-seeking.
- c. Petty dishonesty.
- d.

III. What are the ambitions or the dominating desires which the men whom you know actually hold?

Desire for Power over men.

Desire to be comfortable - not many want to "make money" but want to live comfortably.

IV. What would you regard as the true ambitions and ideals for the highest type of man?

Service after the manner of Christ with bringing men to Him as an object, be it in whatever profession or calling a man is led.

V. What do you regard as the desirable elements in the highest manhood, or in other words, what qualities do you think are the most admirable?

Honesty - (carried all the way through)

Sympathy - ability to make friends

Capacity for work - effectiveness - despatch

Patience - in holding to principles as well as actual work.

VI. Why are not all men sincere and faithful Christians?

Some do not feel any need of anything more

Some do not want to pay what it costs.

I. What do you believe to be the four chief weaknesses of the men of your acquaintance?

First, procrastination - let it go till tomorrow.

Second, a lack of careful differentiation between 'mauni' and 'teuni' in small things. Borrowing, perhaps, without returning.

Third, class-room cheating, but only when it is a "game" between the instructor and yourself. Never under the "honor system".

Fourth, waste - of time, of energy, of opportunity, of moral fibre.

II. What do you regard as the four greatest and most dangerous temptations to which young men are exposed?

First, women

Second, intoxicants

Third, gambling beyond one's means

Fourth, "bluffing" in class, in social intercourse, everywhere. "Putting on too much side" as the English say. This may not sound like a "dangerous" temptation, but the results are by no means trivial.

III. What are the ambitions or the dominating desires which the men whom you know actually hold?

Success in whatever profession ~~or~~ business the man intends entering. Success, honorably if possible, but anyhow success!

I asked an embryonic lawyer the other day whether he would take a big retainer from the Standard Oil Co. for services he knew to be morally dishonest. He replied, "The law (my own capital) is the will of the majority. No construction of it can be morally dishonest, as long as it is written in black and white!"

IV. What would you regard as the true ambitions and ideals for the highest type of man?

To live straight, to marry a good woman, to stand high in the estimation of your associates and the hearts of your friends, and - to leave the world the better off for your having lived in it.

V. What do you regard as the desirable elements in the highest manhood, or in other words, what qualities do you think are the most admirable?

Honesty, sincerity and tenacity.

VI. Why are not all men sincere and faithful Christians?

A great many men don't think at all on the subject - they drift - and a great many more think too much - they can't accept the elementary hypotheses (the Immaculate Conception etc.). Many men have never needed God enough to get acquainted with Him, many more have needed Him so much it seemed to be no use.

1. What do you believe to be the four chief weaknesses of the men of your acquaintance?

Self-satisfaction.
Intolerance
Lack of forbearance
Lack of a sense of humor

2. What do you regard as the four greatest and most dangerous temptations to which your men are exposed?

Acceptance of religious dogma without reflection
Acceptance of conventional social dogma.
Assumption of an unnatural religious or social pose
Attempt to maintain an entirely neutral attitude.

3. What are the ambitions or dominating desires which the men whom you know actually hold? Political and social ambition, naturally including financial, are characteristic of my circle. Also the ever increasing desire for a superiority of refinement and artistic judgment.

4. What would you regard as the true ambitions and ideals for the highest type of man? The true comprehension of the virtues and vices of mankind as far as it lies within human ability.

5. What do you regard as the desirable elements of character in the highest manhood, or in other words, what qualities do you think are the most admirable? Sincere interest in man as man, not as a religious unit and a social factor, this includes everything that I admire for it precludes all the shallow vices that flesh is heir to.

6. Why are not all men sincere and faithful Christians?

From the college stand point Christianity has become an end and not a means - that is to say religious organization tends to produce in the long run a formula correspondent to Christian creed. If Dwight Hall, the local religious organization were a religious not a Christian centre more, infinitely more good would come of it. I take it that all men who seriously consider ethical and so called spiritual subjects are eventually driven to produce a formula for the affairs of life which cannot be different to Christianity - (such has been my observation; at least). If many of the modern teachers of Christ's teaching were less militant in inception, backed up their open works with the appeal to reason - let men bring forward their own creeds and then showed them that, unwittingly they had brought forward the great principles of Jesus conviction would be sure - or nearly so. At our age - (presumably you do not ask me for an opinion on all mankind) - speculative thought

begins to reach its height. Most of us have begun to make our plans for what we want our inner and outer life to be. If, instead of a profession of faith that we learned in childhood reliant on our elders or submissive - usually the case, to them we can make our own so much the better. But the greater part of our religious teachers hereabouts work not with us but against us - proffer not argument but dogma. To what good is the story of Jesus as retailed in the dozens of bible groups in this university unless preface by a conviction on the part of the auditor that this is a story he really cares to hear. Education as I know it tends to supply self analysis and self analysis supplies religion in its best sense; when he has thought a man will turn to God's repentant and God welcomes such turning. But does the advertisement of Christian propaganda do much to turn him the more quickly unless he be a sentimentalist and a coward. I do not know a man here who has not faith in Christ's teachings but I know many good and noble ones who would not, in the sense of your question, subscribe themselves Christians.

Praise Memorandum from C. G. Trumbull to the Fellowship Circle,
October, 1913.

Some of you will remember the case of the man for whose deliverance from drink I have asked your special prayers from time to time in recent years. Last December, while working on the B. & O. Railroad in Indiana, he was run over and five cars passed over his body. It did not seem possible for him to recover. He has been in the hospital from that day to this, and undergoing operation after operation his life has been saved. Much prayer has been offered for him, and our Bible Class has been in correspondence with him. The following extract from a recent letter of his to a member of the Bible Class shows why I ask you to join me in thanksgiving for God's answer to our prayers for him.

"It is a wonderful thing, the workings of God, giving us his goodness and tender mercies, and here I am and he allows me to write you this, after I having been a low worthless sinner, to regain my health, although a physical wreck, but nevertheless, even so afflicted and having gone thru a hard battle, I am contented with what I have and happy that Jesus has come to me in my darkest hour, and it is all the evidence in the world that God will not forget his own. Mother was to church last Sunday, and she met the pastor, and he told some R. R. men if they ever get the blues to come over to me. I don't think that I can recall, at any time of my life, that I feel so free, and you know why, that it is the Spirit of Jesus within. I am wheeled out to the porch every afternoon, enjoying God's atmosphere. I am commencing to move my arm, but the doctors want to cut my foot, but I have decided not yet for awhile. They claim I will have to use crutches all my life. Kindly remember me to all in the class, and in your prayer, thank God that he has answered your prayers."

MILLER COLLEGE
1527 BRANDYWINE STREET
PHILADELPHIA

OFFICE OF THE DEAN

11440, N. 33rd St.,
May 20th, 1944.

Mr. Tolson, Esq.,
Department of Justice,
Washington, D.C.

I recently received that I received a letter from you in New York. Its contents were very interesting and I am glad to hear that you were doing a very fine job in your office. I hope you will have a very successful year and that you will be able to continue your work in the future. You have done a very fine job in your office and I am glad to hear that you are doing a very fine job in your office.

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Page 1000.

Faded, mostly illegible typed text. Some words are visible, such as "democratic" and "academic".

- for they have these

democratic

Charles T. Sauer

Ainsworth
Walcott
Perrin. 02
Rodgers 94
Benman Mortgage.
Thornton
Leck 111

THE BIBLE EDUCATIONAL ASSOCIATION
INCORPORATED
1527 BRANDYWINE STREET
PHILADELPHIA
=====
OFFICE OF THE DEAN

RECEIVED

JAN 27 1917

Mr. Speer

Dr. Robert Speer,
Board of Foreign Missions,
156- 5th Avenue,
N. Y. City.

c/o Mrs. I. Fish,
512 W 179th St.
N. Y. City.
(Telephone Audubon 830.)
January 1st., 1917.

My dear Dr. Speer,

From last Thursday I am staying in the city and expect to be here for about three weeks to have some good idea of religion, education and social matters in general. So I shall be very much pleased if I can hear of your opinion about my questions which Mr. Day kindly sent to you the other day.

May I see you this week some day and take lunch with you and Mr. Day at Yale Club ?

Waiting a notice from you, I remain,

Yours very sincerely,

Denzo Moris

ALFRED E. MARLING
CHAIRMAN

E. C. Jenkins

B. H. FANCHER
TREASURER

JOHN R. MOTT
GENERAL SECRETARY

The International Committee of Young Men's Christian Associations

347 Madison Avenue, New York.

FOREIGN DIVISION

May 25, 1922

Dear Dr. Speer:-

Some years ago while I was in your office I saw pasted on the door of a filing case quotations from "Archbishop Benson's Rules". I was so helped by those quotations that I have been trying to find the whole extract from which they were taken. When I was in London last March I found the book in the British Museum and copied the entire extract, thinking that it might be of some value to you I am sending it enclosed as I am sure it will interest you to know that those quotations were of real help to me.

Please do not trouble to acknowledge this.

Faithfully yours,

Edward C. Jenkins.

Dr. Robert A. Speer
156 Fifth Avenue
New York City

TC

Enc.

EXTRACTS FROM "PRAYERS PUBLIC AND PRIVATE", BY THE LATE
EDWARD WHITE BENSON, ARCHBISHOP OF CANTERBURY, Page 234

Not to be dilatory in commencing the day's main work.

To neglect no work: to observe the proportions of works.

Not to murmur at multitude of business or shortness of time, but
to buy up time all round.

Not to groan when the letters are brought in: not even a murmur.

Not to magnify undertaken duties by seeming to suffer under them,
but to treat all as liberties and gladnesses.

Not to call attention to crowded work or petty fatigues, or
trivial experiences.

Instantly to reply to temptations in thought.

Learn how unintentionally forbidding and depressing tone and look
may be if there is not inner peace.

Before censuring any one obtain from God a real love for them.
Be sure that you know, and that you allow all allowances which
can be made. Otherwise how ineffective, how perhaps unin-
telligible, how perhaps provocative, your best-meant censure
may be.

Oh! how well doth it make for peace to be silent about others,
not to believe everything without discernment, and not to go
on easily telling things.

Heal the wounds which in time past my cruel and careless hands
have made.

Melt down self-important truculence of self by faith and love.

"Obedience" in secular life is strict conformity to its arrange-
ments, as well as to rules of health, rest, kindness, which,
when free from temptation, one resolves on.

Not to seek praise, gratitude, or respect or regard from
. superiors or equals on account of age or past service.

Not to feel any uneasiness when my advice or opinion is not
asked or is set aside.

Never to let oneself be placed in favorable contract with another.

To make no remarks from answers to which self-satisfaction is
highest; talking of self: seeming singular: hungering for con-
versation to turn on oneself.

To seek no favor, no compassion: to deserve, not ask for, tenderness.

To bear blame rather than share or transmit it.

To endure often, even if one's innocence cannot be established without shame to another.

When credit for my own design or execution is given to another, not to be disturbed - to give thanks.

Not to let the undeserved love of others be an unpaid debt.

To quit the most serious business at the first sign of obedience.

In a footnote in the book from which the quotations are taken it is stated that "Obedience" in the last sentence on page 2, refers presumably last to the/sentence on page 1.

COPY

EXTRACTS FROM "PRAYERS PUBLIC AND PRIVATE", BY THE LATE
EDWARD WHITE BENSON, ARCHBISHOP OF CANTERBURY, Page 234.

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PEKING INTERNATIONAL WOMEN'S CLUB

PRESIDENT: MRS. JOSEPHLYN
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EDITOR OF THE UTILITY BOOK: MRS. ANNE

OFFICE OF THE SECRETARY

Mrs. T. D. Macmillan
Peking Union Medical College
Peking

25 October 1926

Dear Mrs. Speer:

Herewith the Paul Shorey paper to be tucked into your travelling brief case. It would cheer me no end to know that you not only enjoyed it but that it was only on second reading that the full favor of it came to you. (On the latter point Virginia Woolf's comments on second readings in the last Yale Review are reassuring.)

Some day you are going to give me the pleasure of taking you about the College and Hospital. You will leave at least two hours for it, will you not?

I am trying not to hope too much for the privilege of showing you Tien T'ai Ssu.

Sincerely yours,

Eva B. Macmillan

LITERATURE AND PSEUDO-SCIENCE IN THE COLLEGE

PAUL SHOREY, PH.D., LL.D., LITT.D.

The Commencement Address Delivered June 21, 1926

If one half of the world does not know how the other half lives, it is still more true that the one half has no notion what the other is thinking about. The girl graduates suppose that the thoughts and the feelings of the dignitary who is trying to look benignant on the stage are as dry as they fear his discourse is going to be. But he may, he probably does, have that within which passes show. One of the most horrible things in the new psychology is its inculcation of the cynicism that age is envious and so meanly jealous of youth. Like most of the discoveries of the new psychology, it is to be found in Aristotle. But that does not make it any less detestable. There may be some such elders, but their own temper is their sufficient punishment. Any decent man who is privileged in his later years to speak on a Commencement stage is stirred with sentiments which he must repress because stern modern youth does not like us to wear our hearts upon our sleeve and is impatient of speakers whose lips, as the psychologist James once said to Colonel Higginson, are too near their lachrymals.

But what is the Commencement speaker to say? If he is one of those who speak with authority, whose words carry the weight of notable achievement or responsible position, he can talk of sealing-wax and kings and the League of Nations and the yellow or liquid peril, of Capital and Labor and the statistics of crime in Chicago and New York, and though you have read it all a score of times in the Literary Digest and the Living Age and the New York Times Contemporary History you listen respectfully. But the opinions of a teacher of dead languages are only the winged words of Homer. Wide is the range of words, says that simple-minded ancient, words may make this way or that way.

To me thus meditating and desperately casting about for a subject came a vision. I had a dream that I was a young woman about to graduate from Smith.

There are stranger transformations than that in Ovid's "Metamorphoses" and in the Freudian dream-psychology.

As was natural for a student of comparative literature, my dream motive modeled itself on the epiphany that came to the shepherd Paris on Mount Ida and the dream which visited Xerxes in Herodotus and Aeschylus, and Lucian's dream when hesitating on the choice of a profession. It was a vision of fair women symbolizing, as in the myth at the end of "Plato's Republic," the lotteries of election in the heavenly pre-natal life of college and the consequent fatal determination of a career in that lower world to which, trailing clouds of glory, the graduate descends.

First appeared two sisters who I learned were Social Service and Pseudo-Science, the second with a brood of offspring. Social Service spoke for both. She wore a pink gauze gown all spangles under and through which peeped a red petticoat. And there were seven aigrettes stuck in her hair. On her signet ring was first ywritten a crowned I and after "Il me faut des emotions." In her right hand she bore files of the Survey, the Nation, and the New Republic, in her left a volume of Tolstoy. She said:

Choose me and enter the path where consecration to service is a by-product of the suppression of your inhibitions and the expression of your personality through the living of your own life. Choose me and your career is made. There are three thousand well paid posts awaiting you in the private endowments of New York City alone. You will be fed in the Prytaneum. I would say lodged at the settlement to show the poor how the rich live and you will meet such interesting foreigners, especially the Russians. No experience is needed; my sister and her aids have already conditioned your neurons and synapses to react snapplily with the right responses to every situation. You have learned from your textbooks and the reference shelves that psychology is the scientific study of the course of nature and experience, that behavior is any process of release which is a function of factors external to the mechanism released, that life is the sum of the forces that resist death and the relationship of the that and the this, that sociology is economics because all values are social, and includes everything else we do because we are all sociable, that anthropology is the fundamental science because we are all anthropoi and were once all anthropoid apes, that all the outlying dependencies and correlations and hinterlands fall to the science of Education to manage because we all have to be taught and it teaches the teachers, lastly, your textbook on the Science of Religion has made it clear to you that "the scientist is perfectly justified in assuming that his realm may finally be extended to everything, for there could be no science on any other assumption," and your manual on the Science and Psychology of Advertising has defined advertising as the active association of one's goods, including the subject one teaches, with an acquisitive complex at the unconscious level. What more do you need to know? Excusez du peu, excuse

my French, I thank you.

She ended amid a burst of applause from the gentlemen of the press headed by Mr. H. G. Wells.

Next stalked on the stage, like a figure from Aristophanes' "Birds," the private-secretary bird, with high-girt businesslike legs, the seams not quite straight, claws slightly blacked with ink, one of her own quills behind her ear, an inquisitive beak and a mappé projecting back of her left arm for a tail feather.

Choose me (she said), and thou shalt have what Chaucer's Wif of Bath knew all women most desire, to have sovaintee over their lords. Choose me and whether your ostensible chief be a dean, a college president, a senator, a captain of industry, or a judge, he will fall into dependence on you for his spelling, his punctuation, the addresses of his correspondence, the composition of his letters, the filing and finding of his documents, the remembering his engagements, the collecting of his quotations, the verifying of his references; and within five years, if you are up to your job, you and not he will be running the university, the senatorial politics, the big business, the court.

Last appeared Culture. She bore a Greek grammar in one hand, in the other a copy of Bartlett's "Familiar Quotations," camouflaged like a red Baedeker's guide book in Belgium. On it was the label: "The Best that Has been thought and said." She wore a Doctor of Letters' gown from Smith College, and with a scornful glance at Pseudo-Science she said:

My youth was blighted with a curse. That woman was the cause. I make no apology for Massachusetts, there she stands. Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power. All passes, art endures, burn always with that hard gem-like flame, we are heirs of all the ages, O for the corregiosity of Corregio, the droppings of warm tears of Euripides, O for Shelley and Harriet and the "pilgrim of eternity," and Keats and Fanny Brawne and the life of the spirit in English literature. Man cannot live by bread alone; hope till hope creates from its own wreck the thing it contemplates; beyond the Alps lies Italy. O Dulcie (she screamed), I knew I was going to say it - let the old professor wake up and write his own Commencement Address.

And so I awoke. A psychologist says that the best way to know ourselves, to spy upon ourselves, is to observe what we think of last as we drop asleep and first as we rub open our eyes in the morning. The first subject that occurred to me was: Two Ways of Saying It - subdivided into the tactful and tactless way, literary fashions of saying it, old and new, the pseudo-scientific and the common-sense way of saying it. Literary fashions of saying it was most tempting - the classic and the mediaeval and the modern fashion of expressing the

cf. Mary Bennett in "Faire's Rejuvenation"

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same poetic commonplace, the romantic and the pseudo-classic eighteenth century fashion, which styled boots "the shining leather that encased the limb," the Homeric, the mid-Victorian, and the Spoor-River fashion.

Take the simple idea of the thrill that comes with the realization that very famous or very ancient and far-off people were real and human once. Browning's: "And did you once see Shelley plain?" Emily Dickinson's: "When Plato was a certainty and Sophocles a man." Does it make no difference how you say it, provided you put it over? I leave you to judge. This is how Papini tries to hit it off in his "Life of Christ": "Often while the light shavings curled up under his plane and the sawdust rained down on the ground, Jesus must have thought. . ." Mr. H. G. Wells, straining for the pseudo-picturesque, does even better: "We have given an illustration," he writes, "of Sumerian soldiers, copied from a carved stone . . . day by day some busy brownish man carved those figures, and, no doubt, whistled as he carved." Doubtless, he may have whistled. Now listen to the real thing from Rossetti's "Nineveh":

The print of its first rush-wrapping,
Wound ere it dried, still ribbed the thing.
What song did the brown maidens sing
When that was woven languidly?
What vows, what rites, what prayers preferred,
What songs has the strange image heard?
In what blind vigil stood interred
For ages, till an English word
Broke silence first at Nineveh?

Do you think it makes no difference whether your education has made you feel that difference, provided only it has enabled you to remember during examination week in which section of which chromosome your professor of biology locates which unit character gene in May, 1926?

Take again the thought of Keats' Ode, which illogically logical minds find so illogical, that it is the same nightingale, though Ruth is gone and we listen darkling in her stead. It is the motif of the five or six lines of Moschus' "Lament for Bion," which Tennyson, thinking of their irreproducible vowel music, pronounced the loveliest in all Greek poetry, and which Shelley in "Adonais" expanded into thirty-six opulent and luscious verses. I'd rather spend my

whole time in exhibiting some of the various ways in which this has been said than in giving you my guess as to what's wrong with the world. Moschus' lines run in a faithful, if tame, version in the original meter:

Woe is me that the mallow, the crisp-curl'd dill and the daisy,
Wither when summer wanes and revive with the breath of the spring-tide,
While proud man in the strength of his youth and the height of his wisdom
Holds in the hollow of earth a morningless sleep without waking.
Wrapped in the clay thou liest, enfolded in silence forever,
While by decree of the Muses the bull-frog's croak is eternal.
Envy him not for he fills not the world with the beauty of thy song.

This is how a Japanese poet, who never heard of Bion or Adonais, says it:

Flowers are falling, yet I may see them again when spring returns,
But oh my longing for the dear person
Who has departed from us forever.

I try to be open-minded and understand how some readers may even prefer that simple outburst and flash of feeling to the harmony, the balance, the fullbrimmed flow, the explicit logical evolution of the thought in the Greek. But when I murmur over "ai ai tai malachai" and the rest, the pretence of impartiality vanishes and I repeat with the dogmatist in Browning: "The rest may reason and welcome: 'tis we musicians know." At any rate I like it even in my own inadequate English better than Drummond of Hawthorndon's:

And she is gone - O woe!
Woods cut again do grow,
Bud doth rose and daisy, winter done,
But we once dead no more do see the sun.

which is "contaminated," in the Latin sense, with Catullus. And if you haven't agreed with a single word I have said thus far, you will agree that even the lame English hexameters are a better way of saying it than the translation of Moschus in the "Oxford Book of Sorrow":

Alas, alas, when in a garden fair
Mallows, crisp dill, or parsely yield to fate.
These with another year regerminate.
But when of mortal life the bloom and crown,
The wise, the good, the valiant, and the great
Succumb to death in hollow earth shut down
We sleep forever, sleep forever, lie unknown.

And, once more, take the "Ballade of Dead Ladies," which can be run back from

Tell me now in what hidden way is
Lady Flora the lovely Roman

through Renaissance and mediæval poetry and St. Bernard's
dic ubi Salamon

through Boethius and Propertius and a fragment of Greek tragedy to the first
 and best of all, the lovely lines of the "Odyssey":

They that in far-off days were fair-haired maids of Achæa
 Tyro and Alcmena and crowned with her tresses, Mycena,

Or do you prefer the latest Spoon River way of saying it?
 Where are Elmer, Herman, Burt, Tom and Charlie?
 Where are Ella, Kate, Mag, Lizzie and Edith?
 All, all are sleeping on the hill.

It is simpler, it speaks more directly to the heart - the unsophisticated heart.
 But do you have to spend four years in college in order to be de-sophisticated?
 Or, as Dogberry said, does it come by nature?

But though I should personally prefer to turn this talk into a seminary hour
 in literary criticism, it would be violating all the conventions of the Com-
 mencement platform to do so. When the Greek professor (teacher of Greek would
 be better, Greek professor sounds too much like female college, simpleminded
 association, and international conference on Narcotic Education) when the teacher
 of Greek is given his chance to strut his forty-five minutes on the stage, he is
 expected to deliver, if not a formal apology for the Classics, at least some sort
 of a plea for culture, so called, and the study of literature. And since it is as
 foolish as it would be futile to tilt against the stone wall of the real sciences,
 the assertion of the claims of literary studies to a place in the curricular sun
 requires a brotherly anatomy of the pretensions and the usurpations of the pseudo-
 or demi-sciences. And this necessity points me to the last division of our subject,
 the pseudo-scientific and the common-sense way of saying things. I am sorry, for it
 hurts me more than it does my colleagues in psychology, sociology, and the rest.
 But there is no other way unless one is content with the safe tautologous idealism
 of "Man cannot live by bread alone" or, "The purpose of this college is the quest
 of truth, the service of mankind, and the solution of the problem of life."

For more than two thousand years ambitious, forward-looking thinkers have
 from time to time proclaimed that the methods and certainties of the mathematical

cf. Draper in Harper's Feb. 1827.
 and physical sciences must and will be applied to the study of the life and mind of man. What distinguishes the present age is the number of those who confidently affirm that the thing is now done and the immense number of those who believe that we are on the verge of accomplishing it. Whatever our hopes for the future, no thoughtful and widely read observer can fail to perceive that the exaggeration of such pretensions is one of the chief intellectual diseases of our day - a malady that could fairly be compared with like aberrations in post-Kantian German metaphysics and in the barren dialectics of the schoolmen, the Neo-Platonists, the Stoics, and the Sophists of Plato's day. But they don't often say it on the platform or in books intended for popular consumption. I am almost the only speaker in America who is so imprudent. The reasons are obvious. Pouring cold water into other people's hot soup is never a popular proceeding. And in this case it is much more interesting, as well as popular, to begin with the familiar list of the triumphs of physical science in the last hundred years, to go on to affirm broadly that biology, psychology, sociology, and education are following in the footsteps of mathematics, astronomy, physics, and chemistry, and then rising on a wind of prophecy to conclude with the "Dawn," the dawn of a better day peroration of a Russian speech or anarchist novel. You will find the type already in Shelley's "Queen Mab" - "Happiness and science dawn though late upon the earth," a line which he wrote at eighteen and I quoted at sixteen in the first Commencement Address I ever gave, my graduating oration from the Chicago High School on the Future of Science. To compare great things with small, we both had the disease early and both were cured by Plato. I trust that you will not regard this as the language of a cynical elder laughing down the dreams and aspirations of youth.

To do serious justice to this topic one would have to balance in delicate scales the gains of the optimistic temper and hopeful anticipations of the pseudo-sciences against the foolish speech, the slovenly, emotional, uncritical thinking which they foster. Here I can only amuse myself and perhaps some of you with a few typical illustrations of the intellectual bad habits which some enthusiasts

catch from every science in which they dabble. They will serve at the same time as examples of another subdivision of the topic of the two ways of saying it, namely, the pseudo-scientific and the common-sense way.

Does it really contribute anything to a plea for joining the League of Nations to explain that a paramecium group on a microscopic slide may be held together by its dislike of an outside area impregnated with CO₂? But when the CO₂ spreads over the whole slide, there being no longer any difference between in and out, they disperse and become omnislidal cosmopolitans? Is your intellectual state more gracious if you describe a youth who killed his father as a praecox paranoiac with homicidal tendencies; say ego-maximation when you mean conceit; use internal environment unsatisfactory, for indigestion; stheneuphoric index high, for pep; neurocirculatory-asthenia, for cold feet; the range of idiosyncrasy is very wide, for men differ greatly; opponents of institutional marriage, for free lovers; the circumstances which precipitated her psychosis, for the things that drove her wild; and a nickel for your laryngeal processes, for a penny for your thoughts? When Horace said in substance, the wine-god loosens up everything, and Plato said, "Wine makes you feel that you are king over everybody and need no ruler over yourself," solemn science translates: Alcohol relaxes the inhibitions of the higher cortical centers - which tells us no more than the immoral little flapper's plea: "I wouldn't ha' done it, if I hadn't had a drink and been feeling pretty good."

Homer's beautiful epithets for the dreams of Agamemnon and Penelope are quite as enlightening as the pseudo-scientists' endeavor to "orient the stratigraphic level of the dream in the subconscious." "It is hard to be good," says Aristotle, "because it is hard to treat the common good as your own good." The great "Outline of Science," edited by Professor Thompson, says the same thing thus: "It may often happen that a man's selfish desires, those springing from his ego-complex or sex-complex, conflict with the moral code of the community, a code which has great weight with him because it is associated with his herd-complex." "The nod of assent," says an eminent psychologist, "is the movement of the child

to take food, of dissent turning the head to avoid it."

This would starve all modern Greek babies. It is as easy as it is unfair, it will be objected, to make us smile at oddities and naivetes culled from the books with which we disagree. The gallery will laugh as readily at the long words of real science taken from the titles of Doctors' dissertations on the program as at the absurdities of pseudo-science. When Matthew Arnold made fun of the verbosity of Herbert Spencer's portentous definition of evolution, Spencer replied that Arnold was unacquainted with science and the ignorant always laugh at what they don't understand. So pseudo-science can always take refuge with science as Teucer crept behind the shield of Ajax. And it is true that we employ the abusive epithet pseudo-science at our own peril; if we hurl it at true science, it recoils on our own head.

This, then, is my apology to my scientific colleagues, who may suspect me of lending aid and comfort to the disciples of Mr. Bryan in the Tennessee legislature. My solitary protest will be lost in the torrent of popular discourse and writing in the opposite sense. At the most it may provoke a moment's reflection in the mind of a student here and there or operate as a slight check on the excesses of intemperate sciolism. My examples are not unfair. They are really typical of scores, hundreds, thousands of others, which it is more effective to quote than to parody because it is impossible to parody them.

How can you parody

"More anaemic ages cannot endure creative vitality even in spelling."

"Dolichocephaly is due to activity of the thyroid gland."

"The rhetoric of the Greeks and Romans was doubtless a development of the incantations of the primitive shamans."

"The first chorus of the Oedipus Rex represents a magic dance, full of hoots and shouts, for driving away pestilence."

"In Aristotle there is lacking the religio-eschatological background for a flight-from-the-world-complex."

"Eugenics is simply the projection of the Golden Rule down the stream of protoplasm."

"Death by starvation from inability to catch prey shows a falling short of conduct from its ideal."

"Moral ideas are only parasitical vegetations, the outgrowth of an excess of nutrition."

"Though each of us has had innumerable ancestors, he can have had only 48

contemporary transmitters, for he has only 48 chromosomes."

The author of this gem acknowledges his indebtedness to two eminent Latin professors for the new scientific coinage - transmitters. A student of mere literature would find it in Pope's "Tenth transmitter of a foolish face" (I didn't say phrase).

What reply can you make to "the mechanistic culture of which New York is the very crux and inner crucible" except that of the hero of a recent English novel - "Don't talk abject bunk"? How can you characterize in parliamentary language "Genius is a degenerate psychosis of the epileptoid group" or "It was the happy combination of his chromosomes that made Lincoln great"? How can you describe that sort of thing except as sheer wallowing claptrap? As for "the connection of the value process with the overt expression of the life process," I might make a guess, but find it easier to quote Coventry Patmore: "A sensible person can easily distinguish between that which he cannot understand and that in which there is nothing to be understood." These examples are all taken from writers of great eminence or popular vogue. Quotation would be smothered in its own excess, parody pant after in vain, and imagination boggle if I undertook to do justice to the textbooks of the science of education.

I spoke perhaps obscurely of the Russian Dawn-rhetoric which characterizes the perorations of pseudo-science. Miss Jane Harrison, chief exponent of pseudo-science in Greek religion and mythology, writes: "Comes the glorious news of Russia's revolution and we greet Madame Jarentsov as harbinger of dawn," Mr. Havelock Ellis, encyclopedist of the pseudo-science of sex, concludes one of his little jumble-books with: "Sunset is the promise of dawn." Mr. Bertrand Russell perorates in "Roads to Freedom": "The world in which we exist . . . will pass away . . . burnt up . . . and from its ashes will spring a new and younger world with the light of morning in its eyes." Professor Watson winds up a dogmatic presentation of the gospel of Behaviorism in the June Harper's with a similar prophecy of a new dawn, Behaviorism being in this case the cock that will cause the sun to rise. And there are scores of others. What harm does

it do? you will ask. Live and let live. A little nonsense now and then is relished by the wisest men. That is a matter of taste. I prefer to take my nonsense from Aristophanes or "Alice in Wonderland" or the "Hunting of the

|| Snark." The temper of these Prophets of Dawn is too near akin to that of the Russian Marseillaise: "Rise brothers, beat them, kill them . . . glow, dawn of a better life." And their logic is that of the late Professor Fatten in the peroration of his book, "Culture and War": "Words lose their meaning when differences fade in the radiance of the joy that is to be." There are still some sober minds who deprecate this temper, who don't care to burn up our world in order to see the Phoenix (or the gander) that will rise from its ashes; who don't wish words to lose their meaning and have misgivings as to the effect upon an entire generation of reading books and studying textbooks in which words do lose their meaning. The absurd may, as George Eliot says, be taken as an excellent juicy thistle by many constitutions, but those whose gorge rises at it will continue to protest in spite of Professor James's genial broad-minded admonition: "Bosh," he says, "is no more an explanatory category than dirt is in chemistry." That sounds scientific, but let us follow up the figure and ask: What will become of your chemistry or your surgery if you don't clean your test-tubes and your instruments of dirt?

The literature, the science, the teaching of to-day are clogged with the bosh, or dirt, of the pseudo-sciences, and negative criticism is an endeavor to clean the tubes and instruments.

I grow too serious and forget that we are jesting. But next time that you are in a serious mood, try an experiment for yourselves. Take some book of psychology, sociology, anthropology, or education which you have been told is to alter the face of the world and change the direction of our thoughts about religion, society, morals, politics, and art.

Go through it faithfully, pencil in hand. Strike out all unsupported repetitions that all old ideas were false and all new ones are about to work miracles, all general enumerations in the style of "The Mind in the Making," of the fallacies

and weaknesses of human thinking, from which only revolutionary thought is free, all imputations of fear, selfishness, and ignorance as the only possible motives of conservative thinking, all prophecies of what pseudo-science is going to do, all tautologous definitions and terms badly derived from the Greek, all circumlocutory saying of undisputed things in such a polysyllabic way, and then ask yourself precisely how much remains of new, significant, verifiable, and serviceable truth that isn't somewhere better illustrated and expressed for all present practical purposes of life or education in the world's great central tradition of religion, morals, good literature, and common sense.

The practical outcome of the substitution of pseudo-science for good literature in the curriculum is that instead of learning to read Homer and appreciate the art of Phidias, the undergraduate is filled with the wind of such rhetoric as this of Count Keyserling: "From the first breath of desire which trembled through chaos an unbroken chain of developments leads to the Iliad and the Parthenon." How deeply that thrills you depends on your taste in rhetoric. But it teaches precisely nothing. Minds nourished on this "venomous herbage of wind-blown surmise" are too apt to forget that the fact that an eagle has a beak and a tea-kettle a spout concerns us far more than the guess that this differentiation evolved itself, unaided, out of an indefinite incoherent homogeneity.

And so we come to the promised and concluding moral of these rambling observations.

We may take as its text two things that greatly pleased me when said of the Plato course at the University of Chicago. One was, that a divinity student who had lost his faith found it in the Plato seminar. That confirmed in the minds of some of our advanced thinkers the prejudice that Plato is the responsible author of all the superstitions and mysticisms that have sometimes taken shelter under his name. It greatly amused some of my radical friends, who tolerate my impertinences because they insist that my own thought being fairly emancipated, I must at heart be with them. But I took it to mean that Plato

had brought the young man back neither to Mr. Bryan's Fundamentalism nor to Mr. Oliver Lodge's ectoplasms but to the serious realization that there are values and meanings in the world that could not have been produced by mechanism, and cannot be explained by a mechanistic philosophy, however plausibly designed or technically described in language which a little knowledge of Greek would show to be as innocently tautological as the statements that chlorophyll is what makes plants green, and that the notonect swims on its back.

The other more recent observation about the Plato course came from one who in England might be described as an intelligent young artisan. He was a man who had earned his living for a few years as a printer and came back to college and the university to fit himself for the life of a student and a teacher. During his journeyman years he had read widely in modern popular science and history and discussed the books read in clubs of progressive, not to say radical, associates. His remark, made not to me but to a fellow student of totally different antecedents, was, "We thought ourselves pretty keen thinkers in that club. But I see now that we didn't even know how to read the books from which we took our opinions." The Platonic dialectic and the classroom insistence on the exact, not the approximate, ascertainment of its meaning had set him a new standard for the interpretation of the spoken and written word, which he was keen enough to appreciate and honest enough to accept.

Now these two results, which a devoted Platonist might attribute especially to the study of Plato, are the most compendious expression of what the serious critical study of any great literature with the indispensable linguistic preparation contributes to a well-rounded liberal education. It is something that no other studies in the curriculum can impart as well if at all, namely, the intellectual habit of determining, not guessing or taking for granted, the meaning of words, sentences, paragraphs, pages, books, and secondly, the appreciation of, the unshakeable faith in, spiritual values that transcend all material mechanism.

"Under the classical system the student has learned to take things upon authority," writes an eminent professor of sociology in the Atlantic Monthly.

And scores of scientific men have repeated this bromidiocy on the authority of Herbert Spencer, who never studied the classics. It is quite true that the student in science doesn't have to take on authority what acid does to litmus paper. He sees red. He isn't required to submit his mind to a dogmatist who tells him of the circulation of the blood in a frog. He can have the supervision, grossly gape on and see it circulate. Men of science may test and verify in the laboratory all facts of their own specialty. But in all matters of history, human life, and literature they are as credulous and uncritical as the uncritical mind whose making their favorite textbook of history so uncritically describes. As Mr. Chesterton puts it with his usual spice of exaggeration, "If a biologist had no views on art and morals, it might be all very well. The truth is that a biologist has all the wrong views of art and morals that happen to be going about in the smart set of his time."

We cannot delay for technical and pedantic illustrations. But I am not speaking lightly. The writings of men of science, and still more of the widely read popularizers of science and pseudo-science cannot be trusted to quote correctly or interpret rightly even the secondhand sources which they compile.

This is a human failing and philologers and literary scholars are not exempt from it. It is also quite true, as the disciples of Herbert Spencer repeat after him, that the beginner in linguistic studies memorizes his Latin declensions and French verbs on the authority of the textbook, unless he is the victim of some pseudo-scientific pedagogy of natural methods. But as soon as he enters upon the interpretation of good authors, if his teacher knows his business he begins to learn that the only real evidence is the best evidence available; he is daily habituated to reflect on the ambiguities of words, meanings, phrases, the niceties of construction, the subtleties of idiom, the fusion and confusion of thought and feeling in all human speech, the possible opposition between the literal and the imaginative, the explicit and the suggested meaning. He is continually disciplined, in however elementary a fashion, not to take anything on mere authority and learns to test every word and sentence by the context, the whole

book, the author's purposes or prejudices, his life, environment, and other writings, the influence of his reading, the traditions of his language and literature, and the special literary form in which he worked. He repeatedly finds that the dictionary, the textbook, the grammar, other professors, sometimes even his own, are mistaken.

Our description idealizes. But something of this kind takes place in any properly taught class in language and literature. The slow silent effect is cumulative from year to year, and minds that have never been subjected to any training of this kind are, other things being equal, radically different from and for many human purposes distinctly inferior to minds that have been formed by it. All their rhetoric, all their dealings with words, meanings, sentences, paragraphs, books, the interpretation of historical evidence are helpless, naive, uncritical to a degree which it is impossible to get them to comprehend because they lack the very foundation and presupposition of such comprehension. The late Mr. Bryan never said anything quite so silly as: "If I have evolved myself out of an amphioxus it is clear to me that I have become better by the change," Who, pray, is I?

The second benefit of a sane literary education, the confirmation of faith in spiritual realities, includes two connected but distinguishable things - idealism in itself and the repudiation of the mechanistic materialism that blights all idealism. That, it will be said, is illiberal. Many materialists profess that their interest in moral and esthetic values is as strong as that of any theologian. Perhaps it is. We are not speaking of individuals nor yet of abstract philosophy. But it is an open question whether men in general, if once converted to uncompromising mechanistic and materialistic evolution, could continue to find any meaning in any ideal. "Truth for truth and good for good, the good, the true, the pure, the just, Take the charm forever from them and they crumble into dust." "We are not only cunning casts in clay." "Let science prove we are and then - what matters science unto men?"

The materialist who believes that he personally can shut his mechanistic

philosophy in one chamber of his brain and preserves his ideals intact in another may say that these verses express a petty, selfish, personal mood and an unintelligent attitude towards science and the universe. But even if we do not admire Tennyson's poetry as much as we did, there is little use in stigmatizing him as less intelligent and more selfish than the normal man. And Tennyson's lines merely express the feeling of a large proportion of mankind, including, for example, the recently translated thoughtful Spanish essayist Unamuno. A universal feeling, whether right or wrong, said Lincoln, cannot be safely disregarded. If in fact mechanistic evolution is for the majority of mankind incompatible with any sincere religion of the ideal, it is a grave question how long a society that deliberately indoctrinates youth with such a philosophy can hold together. It is too big a question for us to-day. I use it here only to introduce the opinion that a broad critical literary and philosophic culture is a better antidote to whatever poison lurks in a materialistic evolution than any vote of a Tennessee legislature. Materialistic evolution breaks down ludicrously in the explanation of distinctively human thought, and a well-trained student of literature is more likely to perceive this than another. If he has read critically, for example, Lucretius or Plato's "Theaetetus" or Cicero's "De Finibus," or Descartes or Malebranche or Locke, Berkeley, and Hume with proper guidance, he perceives what the mere specialist in biology, neurology, and brass instrument and questionnaire psychology can rarely be brought to see, that the progress of science has only complicated, but has not in any way lessened, the comic insufficiency of materialistic explanations of mind. Such a student, reading in the June Harper's Mr. Watson's wonderful exposition of how we think by imperceptible twitches of the muscles of the throat and infinitesimal laryngeal processes, will murmur scurrilously:

The pharynx now goes up
The larynx with a slam
Emits a note from out the throat pushed by the diaphragm,

and if rebuked and told to treat serious science seriously he will quote the explanation of love, which the philosopher Descartes offered to Queen Christina of

Sweden. "The impression," says Descartes, "which the idea of the beloved object makes on the substance of the brain directs the animal spirits in such fashion that the juices of alimentation move rapidly towards the heart without delaying at the sub-station of the liver. The result of which is that the heart sends back vaporous waves of vital spirits to the brain. These reinforce and deepen the original stamp of the beloved object in the brain and compel the soul to arrest itself on that thought, and in that, your Majesty, consists the passion of love." Just so. And rightly or wrongly (I am not now arguing that point) the disciple of culture, as Matthew Arnold might phrase it, will feel that it always has been and always will be, just so. And thus he will remain comparatively immune to fresh inoculations of the virus.

Less controversial is the claim that the critical study of the world's best literature tends to deepen and quicken our instinctive sense of spiritual values, irrespective of any theory of their origin and validity. It teaches us first that we cannot do without them or the language in which they are expressed. Men may be only cunning casts in clay, only puppets pulled by their nerves, they may have come up from the slime and have no souls but only behavior like white mice in a maze. But they have somehow constructed this miraculous instrument of a spiritualized and sublimated language that is the key, the Open Sesame, to what Plato called the world of ideas, which the materialists tell us does not exist, and which Plato himself says cannot be interpreted in their categories of space and time. To put it in the lowest terms, shall we strike out all such words from our vocabulary? And if not, what do they mean? - what, as the psychologists are still debating, is the meaning of meaning? The words are there, we cannot live, talk with one another, or face life or death without them. Are they nothing? The dying Socrates said one should keep repeating them to one's self like a spell or incantation and so perhaps the words will become things for us. Cicero has been condemned as a windy rhetorician for amplifying the same thought in his controversy with materialistic Epicureanism. It is a dialect that we cannot talk in human life, if it is to remain human, he says. The

analogues of those Epicureans to-day have got far beyond Cicero. They tell us that we can and must talk that dialect. The author of a textbook said to be justly objected to by Mrs. Ferguson instructs the children of Texas that it is shameful arrogance to speak of man and the animals - we should always be careful to say, man and the other animals. Is that really better than St. Augustine's *vitium hominis natura pecudis* - what in man is vice in the beast is nature? The author of "The Mind in the Making" says that we ought to think less of our difference from the animals and stress more our likeness to them and our common origin. Is that really sounder advice than Aristotle's warning that we should not, being mortal, think mortal thoughts but live so far as we may in the highest, the divinest part of ourselves; is it better than Emerson's: "I know the quadruped opinion will not prevail, 'tis of no importance what bats and oxen think," or than the passage of Plato which was Emerson's inspiration: "though all oxen and horses affirm it and though many take their criticism of life from these as soothsayers follow birds, we will never deem the loves of the brute to be truer testimonies than the divinations of the philosophic Muse"?

The head of a great school of education says that we should accustom ourselves to speak of mental states and processes in terms of nerve structure and connections. When he will point out a single specific worth-while truth that we learn by that way of speaking, I will admit that it is preferable to the style of Heraclitus, "The boundaries of the soul thou shalt not define, not though thou journey to the end of every road. So deep is the lore thereof."

A fluent British popularizer and propagandist of the most radical scientific thoughts, Mr. Morley Roberts, is reported as actually saying in an address to British soldiers on the way to the front, "If the adrenal glands fail you might be cowards." Do you think that mechanistic fatalism is better practical psychology than Herodotus' outline of Themistocles' speech before Salamis - a weighing and a balancing in the scale of all the noblest against all the basest things in human life with an exhortation ever to choose the best; or than Horace's *dulce et decorum*, which the boys of Brown University have read for fifty years as they cross the campus,

or than Virgil's *possunt quia posse videntur*, they can because they think they can, or than Emerson's "When duty whispers low, Thou must," or than Pindar's "Since we needs must die, why should a man nurse an inglorious old age with no part or lot in noble deeds," or than Sarpedon's noblesse oblige speech quoted by the dying British statesman as he signed the most glorious treaty in English history? Rhetoric, rhetoric, you will say. Not at all. I am merely pressing home by examples Socrates' lesson that one must repeat such things to himself as a spell. I am merely illustrating the question I would put to parents - with which kind of thing and with which way of saying it do they wish their sons' and daughters' minds filled in college and their memories enriched for life?

The histories of philosophy most conspicuous on most university reference shelves will tell you that Socrates and Plato were, so to speak, fundamentalist Bryanite reactionaries against the scientific spirit in the pre-Socratic dawn of early Greek science. One of these pre-Socratics, a teacher of Socrates himself, quoted with approval by Herbert Spencer, from that first-aid to the ignorant, Lewes's "Biographical History of Philosophy," boldly proclaimed that life came from the slime and right and wrong are by convention, not by nature. The science of to-day has singularly complicated that simple confident pronouncement. But that is about all that the ordinary undergraduate will carry away from one popular biological course on evolution and one popular sociological course on Westermarck's *Origin of the Moral Ideas*. Are you sure, I am speaking to the fathers and mothers and grandmothers, are you quite sure that these are better memories to take away from college than the music of the original of Antigone's appeal to the higher laws of God, than Socrates' last words to the jury, or than the speech which the laws of his country murmured in his ear in prison, or than his wistful doubt and query in the *Phaedrus*:

I have no leisure for these speculations, *Phaedrus*. For my endeavour is to obey the oracle and to learn to know myself and find out whether I am only a brute, an animal more fulfilled with the fumes of instinct and passion and more involved in the coils of complexes than any Typhon huge ending in snaky twine, or whether in my true essence I am a gentler simpler creature, not wholly forsaken of God or without my part in the divine nature.

If there is any truth in these imperfect suggestions, the serious study of great literature as an essential part of a liberal education is something more than the light accomplishment which the condescension of science or pseudo-science acknowledges it to be. It is the acquisition in youth and it may be the maintenance through life of a trained and critical enjoyment of the world's best books as the most delightful of hobbies, a broadening of our interests, a humanization of our sympathy, an enlargement of our horizon, a stabilizer of our common sense, a compass on the uncharted sea of the modern literary deluge, a preserver of our sense of proportion in the chaos and welter of the pseudo-sciences and charlatanisms of fashion, a warm human refuge from the desert infinities and barren eternities with which mere science appalls our imaginations and chills our hearts, an emancipation from the sense-dizzying Walpurgis Night's dance and importunate obsessions of the passing hour, a release from that narrowest of all prison-houses, the pin-point consciousness of a flying present that cannot integrate itself with any thought that looks before and after, an authentic introduction that makes us free of the one great society that alone exists on earth, the noble living and the noble dead.

Charles Edey Fay

RECEIVED

JAN 20 1928

January 11, 1928.

Dr. Robt. E. Speer,
156 5th Avenue,
New York City.

Dear Dr. Speer:

Soon after the Armistice was declared in 1918 a negro officer in command of colored troops from the United States experienced considerable difficulty in maintaining discipline among his men, some of whom had overstayed their leave and committed other breaches of the military code. Realizing that something had to be done about it he called them together one morning and addressed them as follows:- "Didn' you all enlis' fo' de durashun of de war?" "Ye sure did", was the unanimous response. "Well", said the officer, "De war sholy am over but de durashun am jus' begun."

The campaign to house the homeless Japanese Christian Association may temporarily be over, but the problem of placing it on a secure financial foundation is just begun.

The Association was incorporated in June 1927 under the laws of the State of New York. Still in swaddling clothes, it will need during its first year the sympathetic interest and support of yourself and other friends, both old and new. Our immediate endeavour is to enlist five hundred supporting members who will contribute the sum of Five Dollars each toward the Association's work for the year 1928. Will you be one of the 500? If so, kindly return to the Treasurer the enclosed card indicating your willingness to share with us this adventure in international friendship.

Faithfully yours,

Charles Edey Fay

Treasurer,

51 Wall Street, New York.

Wells & Wells, New York

MAILING DEPT.
FEB 15 1937
200-R
SECRETARIES

218

Dear Dr Spear:-

R. E. Spear

FEB 1 - 1937

Ans.

I have just come from a conference with Graham Wilson and he suggested that it would do no harm for me to share with you these preliminary studies of a serious problem

We would greatly appreciate your counsel and guidance in solving or helping to solve it.

Faithfully yours
C. M. Mackey

Feb 1
1937

From The National Committee for
Religion and Welfare Recovery
60 East 42nd Street
New York, N.Y.

Not released

FEB 15 1937
SECRETARIES

THE NATION'S MAJOR PROBLEM: THREATENED MORAL COLLAPSE

In the January, 1937 issue, the editors of FORTUNE published the results of a survey reflecting popular opinion on the status of religion in the United States today. This survey was based on 4500 interviews secured by FORTUNE'S staff of investigators. The persons interviewed were carefully selected to give a proportionate representation of all types and classes of American life. An equal number of men and women were interviewed in all major geographical areas. Residents of every type of community -- rural and urban -- were included, and the various economic levels were represented in the following divisions: prosperous 10%, upper middle class 27%, lower middle class 38%, poor 25%.

On the question, "Is religion gaining or losing ground?" the consensus of judgment was as follows:

Religion gaining	24.8%
<u>Losing</u>	<u>49.9%</u>
Same	17.2%
Don't know	6.8%
Has no influence	1.3%

It will be noted in the above that, of those having a definite and presumably thoughtful judgment on the subject, more than two-thirds (66.79%) believed that religion is losing ground.

On the question, "Are our moral standards higher or lower than they were formerly?", the judgments expressed were as follows:

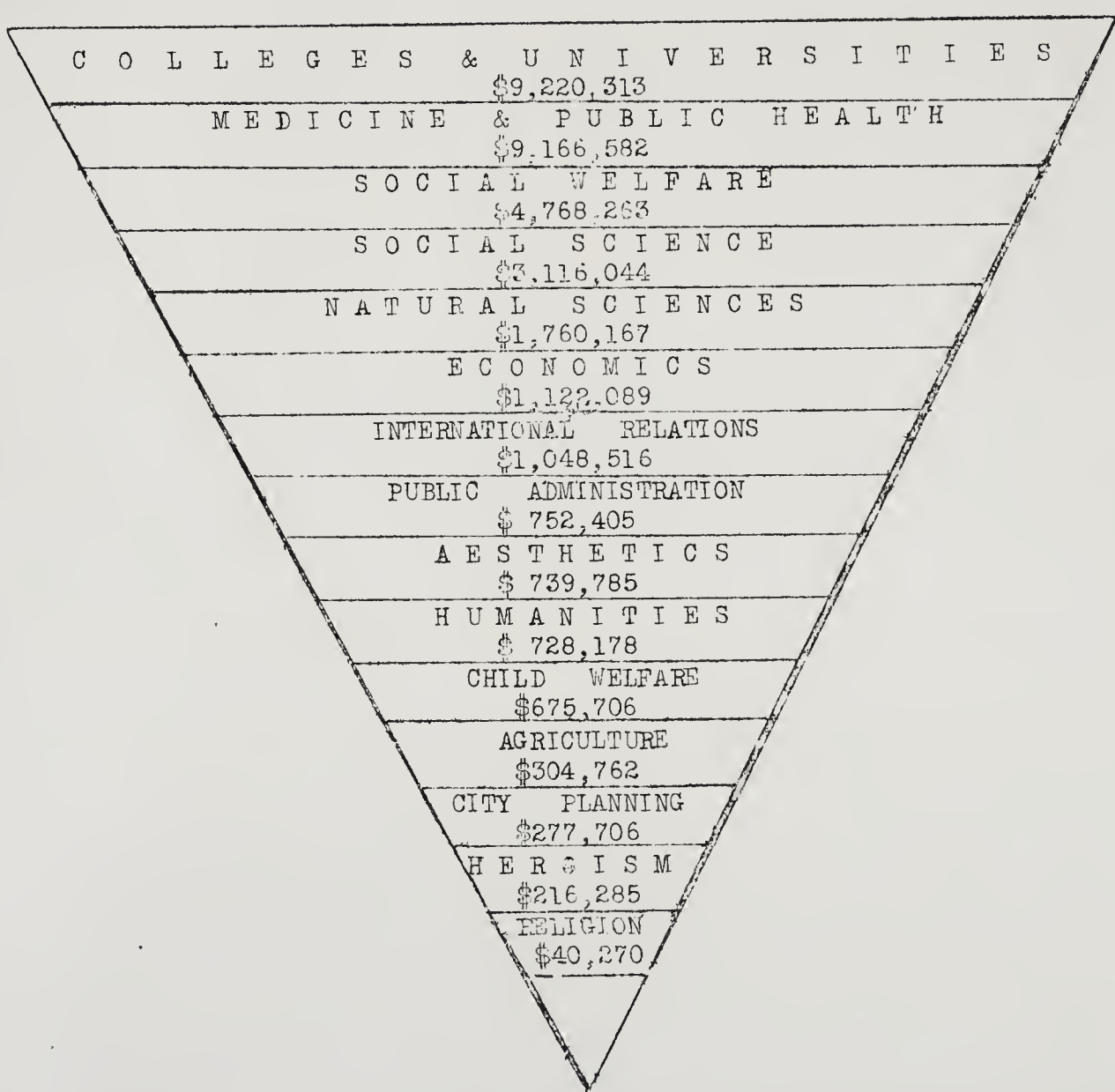
Better	17.1%
<u>Worse</u>	<u>45.4%</u>
Same	27.8%
Don't know	10.1%

Nearly three-fourths (72.38%) of those voting definitely felt that our moral standards were getting worse -- a notably higher percentage than felt that religion was losing.

PUBLIC DEPT.
 FEB 15 1937
 SECRETARIES

AN INVERTED PYRAMID

If religious institutions are truly basic in our civilization, then the appropriations for religion made by American foundations in 1934 become the base of an inverted pyramid. Here is how this pyramid looks, as suggested by the analysis issued by the Twentieth Century Fund of the appropriations made by 95 American foundations:



Pope Pius XI, President Roosevelt, former Presidents Wilson, Coolidge, Taft, Hoover and Theodore Roosevelt, President Butler of Columbia, President Angell of Yale, Roger Babson and Professor Robert A. Millikan are only a few of the distinguished statesmen, scholars, scientists and leaders who unite in proclaiming that religious values are of fundamental importance in our national life. The trustees and directors of our great American foundations would doubtless agree with them, at least in theory. Whatever may be the weaknesses of the churches, Sunday schools and religious institutions, many of these weaknesses would be magically remedied if we gave to their support as much of our time, thought and substance as we give to other important educational, scientific and cultural activities.

* * * * *

WHERE DID THE MONEY GO?

\$28,881,000,000 INCREASED INCOME SINCE 1933

→ (PRELIMINARY STUDY)
 (NOT RELEASED FOR PUBLICATION)



* STATISTICS CONCERNING GIFTS TO SCHOOLS, COLLEGES AND HOSPITALS NOW BEING COMPILED FOR REVISED EDITION OF THIS CHART

FIRST PRESBYTERIAN CHURCH
NORRISTOWN, PA.

J. M. CORUM, JR., D. D.

May 12, 1938

113 E. AIRY STREET

Dr. Robert E. Speer,
Rockledge,
Lakeville, Connecticut.

Dear Dr. Speer:

You and Mrs. Speer will, I am sure, remember that on the day you were in our home for lunch we were discussing Cardinal Newman and a statement of his regarding Mary, the Mother of Jesus, and her going to Mass.

I have found the place where the statement is made. It is from the Congregational Quarterly whose editor is Dr. Albert Peel. It is published in London. The number in which this article occurs is January, 1938, page 46. The statement occurs in an article by Principal H. Wheeler Robinson, M.A., D.D., entitled "The Bible and Protestantism". I quote the paragraph:

"But could it not be argued that the Christian society may, and indeed must, develop its institutions to meet the needs of successive generations, and that it is not limited to those of Bible history? As a principle, that is certainly true, even if we maintain that the primitive sacraments of baptism and the Lord's Supper meet and were intended to meet a permanent need of the Christian society. But the principle of development needs carefully watching. J. H. Newman could use it, e.g., to prove that the worship of the Virgin Mary was a true development of reverence for her Son, so explaining away what had been a chief stumbling-block in the way of his acceptance of Catholicism. He would have used it to justify the astounding statement made in one of his sermons that Mary went to daily Mass."

Principal Robinson refers to a volume of sermons by Cardinal Newman, "Discourses to Mixed Congregations", page 356.

Am glad I was able to find this. I hope some time I can have access to that volume of sermons and read the entire sermon.

With every good wish,

Sincerely,

J. M. Corum, Jr.